SOME

Physico-Theological

CONSIDERATIONS

ABOUT THE

POSSIBILITY

OF THE

Resurrection.

By the Honourable

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Οὐκ ἀδυνατήσει παρὰ τοῦ Θεοῦ πᾶν ῥῆμα.

Angelus Gabriel, Luc. I. 37.

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THE

PREFACE.

WHil'ſt *the Conſiderations about* Religion *and* Reaſon, *(to which the following Eſſay is annex'd) were not yet come from the Preſs, the Learned Publiſher of them falling one day into Diſcourſe with me about the Deſign they aim'd at, and ſome of the Points they treated of, and particularly the* Reſurrection; *our Diſcourſe occaſion'd my letting him know, that I had long ſince had thoughts, and perhaps imparted ſome of them to my Friends, about ſuch Subjects; and that in particular about the* Reſurrection *I had yet by me a Manuſcript, wherein divers years ago I had endeavour'd to ſhew, that the Philoſophical Difficulties, urg'd againſt the* Poſſibility *of the* Reſurrection, *were nothing near ſo inſuperable, as they are by ſome pretended,*

and by others granted to be. Upon this Notice, the Curioſity he expreſs'd to ſee this Eſſay, engaged me quickly to bring it him; though my being ready to go from London made me do it without ſtaying to look it over my ſelf; much leſs to add what ſince occur'd to me about the things treated of in it. But notwithſtanding its Imperfections, and my unwillingneſs to let it go abroad; eſpecially without ſome Papers that ſhould have preceded it, the Learned Peruſer would not be denied leave to ſend it, (in my abſence) unalter'd to the Preſs, and join it to the Tract he expected thence; poſitively affirming, that I ought no longer to ſtifle a Diſcourſe, that he judg'd very ſeaſonable, and thought likely to do good. In which Conjecture if he do not prove miſtaken, I hope ſome more ingenious than religious Men, ſeeing what can be eaſily ſaid by ſo incompetent a Pen as mine,

mine, for one of the moſt oppoſed Doctrines of Chriſtianity, will hereby be made leſs forward to condemn all thoſe for Deſertors of Reaſon, *that ſubmit to* Revelation. *And I ſhall hope too, (on the other ſide,) that ſome more Religious, than, in this matter, well-inform'd Men, will be induc'd to think, that what they call the* New Philoſophy *may furniſh us with ſome new Weapons for the defence of our ancienteſt* Creed; *and that* Corpuſcularian *Principles may not only be admitted* without *Epicurean Errors, but be employ'd* againſt *them.*

ER-

ERRATA.

PAg. 3. line 26. read *deceaſe* for *decreaſe*. p. 10. l. 21. read *Kircherus, a Polonian Phyſitian in Quercetanus*. p. 12. l. 36. r. *require*. p. 13. l. 27. r. *is meant*. p. 15. l. penult. read *firſt poſſeſſor*. p. 17. l. 1. r. *are of a*. p. 29. l. 4. r. *I did (purpoſely) but touch*. p. 39. l. 7. r. *and* for *an*.

Some Phyſico-Theological

CONSIDERATIONS

ABOUT

The POSSIBILITY

OF THE

RESURRECTION.

THE Queſtion about which my thoughts are deſired being this; *Whether to believe the Reſurrection of the Dead, which the Chriſtian Religion teaches, be not to believe an Impoſſibility?* I ſhall, before I proceed any further, crave leave to ſtate the Queſtion ſomewhat more clearly and diſtinctly; that, being freed from Ambiguities, you may the better know in what ſenſe I underſtand it in my Anſwer; in the returning whereof, your Friend need not deſire me to inſiſt but

upon my own Thoughts, unleſs he could do me the favor to direct me to ſome Author, which I have not yet ſeen, that has expreſly treated, upon Philoſophical grounds, of the Queſtion he propoſes.

First then I take it for granted, that he does not mean, whether the *Reſurrection* is a thing knowable, or directly provable by the meer Light of Nature. For, if God had not, in the Scripture, poſitively revealed his purpoſe of Raiſing the Dead, I confeſs, I ſhould not have thought of any ſuch thing, neither do I know, how to prove that it will be, but by flying, not only, to the Veracity, but the Power of God; who having declar'd that he will raiſe the Dead, and being an Almighty Agent, I have reaſon to believe, that he will not fail to perform what he has foretold.

Nor do I (ſecondly) underſtand the Queſtion to be, Whether the *Reſurrection* be poſſible to be effected by meerly Phyſical Agents and means. For that it is not to be brought to paſs according to the common courſe of Nature, I preſume; after the univerſal experience of ſo many Ages, which have afforded us no inſtances of it. And though

though perhaps in Speculation it ſeems not abſolutely repugnant to Reaſon, that the ſcatter'd parts of a dead Body might be reconjoin'd, ſoon after the death of the Man; yet I think you will eaſily grant it to be morally impoſſible, that this ſhould happen to any one perſon, and much more, that it may, nay, that it will, happen to all the perſons of Mankind at the worlds end: So that when I treat of the poſſibility of the *General Reſurrection*, I take it for granted, that God has been pleas'd to promiſe and declare, that there ſhall be one, and that it ſhall be effected, not by or according to the ordinary courſe of Nature, but by his own Power. On which occaſion, I remember, that when our Saviour, treating of the *Reſurrection*, ſilenc'd the *Sadduces* that deny'd it, he conjoins, as the cauſes of their Error, the two things I have pointed at in this Obſervation, and in the firſt that preceded it: *You err*, ſays he, *not knowing the Scriptures, nor the Power of God.* And when an Angel would aſſure the bleſſed Virgin, that ſhe ſhould bare a Child without the intervention of a Man, (which was a caſe ſomewhat akin to ours, ſince 'twas a production of a Humane Body

out of a ſmall portion of humane ſubſtance in a ſupernatural way,) he concludes his ſpeech by telling her, *That nothing ſhall prove impoſſible to God.*

In the third place, I ſuppoſe, that the Article of the *Reſurrection*, taught by the Chriſtian Religion, is not here meant by the Propoſer in ſuch a latitude, as to comprize all that any particular Church or Sect of Chriſtians, much leſs any private Doctor or other Writer, hath taught about the *Reſurrection*; but only what is *plainly* taught about it in the holy Scriptures themſelves. And therefore, if beſides what is there ſo deliver'd, the Propoſer hath met with any thing that he judges to be impoſſible in its own Nature, he hath my free conſent to deal with the Authors and Abettors of ſuch unreaſonable Opinions, (which I declare my ſelf to be not only unconcern'd to defend, but ſufficiently diſpos'd to reject,) as raſhneſſes unfriendly to the growth of Chriſtianity.

4. And now, that I may yet further clear the way for the Diſcourſe that is to follow, and obviate ſome Objections and Scrûples, which I think 'tis better ſeaſonably to prevent, than ſolemnly to anſwer; I ſhall deſire your leave to lay down

down in this place a couple of Conſiderations; of which I ſhall begin with this, that 'tis no ſuch eaſie way, as at firſt it ſeems, to determine what is abſolutely neceſſary and but ſufficient to make a portion of Matter, conſider'd at differing times or places, to be fit to be reputed the *ſame* Body.

That the generality of Men do in vulgar Speech allow themſelves a great latitude about this affair, will be eaſily granted by him, that obſerves the received forms of ſpeaking. Thus *Rome* is ſaid to be the *ſame* City, though it hath been ſo often taken and ruin'd by the Barbarians and others, that perhaps ſcarce any of the firſt houſes have been left ſtanding, and at leaſt very few remain in compariſon of thoſe that have been demoliſhed, and have had others built in their ſtead. Thus an *Univerſity* is ſaid to be the *ſame*, though ſome Colledges fall to ruine, and new ones are built; and though once in an Age all the perſons that compos'd it, decreaſe, and are ſucceeded by others. Thus the *Thames* is ſaid to be the *ſame* River, that it was in the time of our Forefathers, though indeed the water that now runs under *London-bridge*, is

not the ſame that ran there an hour ago, and is quite other than that which will run there an hour hence. And ſo the *Flame* of a Candle is ſaid to be the ſame for many hours together, though it indeed be every minute a new body, and the kindled Particles, that compoſe it at any time aſſign'd, are continually putting off the form of flame, and are repaired by a ſucceſſion of like ones.

Nor is it by the Vulgar only that the Notion of *Identity* has been uneaſie to be penetrated. For it ſeems, that even the ancient Philoſophers have been puzled about it, witneſs their Diſputes, whether the ſhip of *Theſeus* were the *ſame* after it had (like that of Sir *Francis Drake*) been ſo patch'd up from time to time to preſerve it as a Monument, that ſcarce any Plank remain'd of the former ſhip, new Timber having been ſubſtituted in the place of any part that in length of time rotted. And even in *Metaphyſicks* themſelves, I think it no eaſie task to eſtabliſh a true and adequate Notion of *Identity*, and clearly determine, what is the true Principle of *Individuation*. And at all this I do not much wonder; for almoſt every Man that thinks, conceives in his mind this

this or that Quality or Relation, or Aggregate of Qualities, to be that which is eſſential to ſuch a Body, and proper to give it ſuch a Denomination; whereby it comes to paſs, that, as one Man chiefly reſpects this thing, and another that, in a Body that bears ſuch a name; ſo one Man may eaſily look upon a Body as the *ſame*, becauſe it retains what he chiefly conſider'd in it, whilſt another thinks it to be chang'd into a new Body, becauſe it has loſt that which *he* thought was the denominating Quality or Attribute. Thus Philoſophers and Phyſitians diſagree about *Water* and *Ice*, ſome taking the latter to be but the former diſguiſed, becauſe they are both of them cold and ſimple Bodies, and the latter eaſily reducible to the former, by being freed from the exceſſive and adventitious degree of coldneſs; whilſt others, looking upon fluidity as eſſential to Water, think Ice upon the ſcore of its ſolidity to be a diſtinct *ſpecies* of Bodies. And ſo *Peripateticks* and *Chymiſts* often diſagree about the Aſhes and *Calces* of burnt Bodies; the firſt referring them to Earth, becauſe of their permanency and fixtneſs, and divers of the *Spagyriſts* taking them to be Bodies *ſui generis*,

becauſe common Aſhes uſually contain a cauſtick Salt, whereas Earth ought to be inſipid: And the like may be ſaid of ſome Wood-aſhes and Lime-ſtone, and even Coral, which, when well-calcin'd and recent, have a biting taſte, beſides that ſome of them that are inſipid may be reduc'd into Metals, as may be eaſily enough try'd in the *Calces* of Lead and Copper.

Theſe difficulties about the Notion of *Identity* I have therefore taken notice of, that we may not think it ſtrange, that among the ancient *Hebrews* and *Greeks*, whoſe Languages were ſo remote in ſeveral regards from ours, the familiar expreſſions employ'd about the *ſameneſs* of a Body ſhould not be ſo preciſe as were requiſite for *their* turn, who maintain the *Reſurrection* in the moſt rigid ſenſe. And this leads me from the firſt of my two Conſiderations to the ſecond.

That (then) 'tis not repugnant or unconſonant to the Holy Scripture, to ſuppoſe, that a comparatively ſmall quantity of the matter of a Body, being increas'd either by Aſſimilation or other convenient Appoſition of aptly diſpoſed matter, may bear the name of the

the former Body, I think I may reaſonably gather from the three following Expreſſions, I meet with in the Old and New Teſtament.

For firſt, St. *Paul* in the 15*th Chapter* of his firſt Epiſtle to the *Corinthians*, where he profeſſedly treats of the *Reſurrection*, and anſwers this Queſtion; *But ſome Man will ſay, How are the Dead raiſed up? And with what Body do they come?* ver. 35: He more than once explains the matter by the ſimilitude of *Sowing*, and tells them, *Ver.* 37. *That which thou ſoweſt, thou ſoweſt not that Body that ſhall be; but bare Grain, it may chance of Wheat, or of ſome other Grain.* Adding, *that God gives this ſeed a Body as he thought fit, to each ſeed its own Body*, ver. 38. Now, if we conſider the multitude of Grains of Corn, that may in a good Soil grow out of One; inſomuch that our Saviour ſpeaking in the Parable *de Agro Dominico*, of a whole Field, tells us, that the Grain may well bear a hundred for one: We cannot but think, that the Portion of the matter of the Seed that is in each of the Grains (not to reckon what may be contained in the Roots, Stalk, and Chaff,) muſt be very ſmall.

I will

I will not now consider, whether this Text justifies the supposition of a Plastick Power in some part of the matter of a deceased Body; whereby, being divinely excited, it may be enabled to take to its self fresh matter, and so subdue and fashion it, as thence sufficiently to repair or augment itself; though the Comparison several times employed by St. *Paul*, seems to favour such an *Hypothesis*. Nor will I examine, what may be argued from considering, that *Leaven*, though at first not differing from other Dough, is by a light change of Qualities, that it acquires by time, enabled to work upon and ferment a great proment a great Proportion of other Dough. Nor yet will I here debate, what may be said in favour of this Conjecture from those Chymical Experiments, by which *Kirchierus*, *Quercetanus*, and others, are affirmed to have by a gentle heat been able to reproduce in well-closed Vials the perfect Idea's of Plants destroyed by the fire: I will not, I say, in this place enter upon a Disquisition of any of these things, both because I want time to go thorow with it; and because, though the Resuscitation, supposing the matter of Fact, may

may give no ſmall countenance to our Cauſe; yet I do not either abſolutely need it, or perhaps fully acquieſce in all the Circumſtances and Inferences that ſeem to belong to it. But one thing there is, that I muſt not leave unmention'd in this place; becauſe I received it, ſoon after the Tryal was made, from two eminent Perſons of my Acquaintance, Men of great Veracity as well as Judgment; whereof one made the Experiment, and the other ſaw it made in his own Garden, where the Tryer of the Experiment, (for he was ſo modeſt, that he would not confeſs himſelf to be the Author of it,) took ſome Aſhes of a Plant juſt like our Engliſh red Poppy, and having ſow'd theſe Alcaliſate Aſhes in my Friends Garden, they did, ſooner than was expected, produce certain Plants larger and fairer than any of that kind that had been ſeen in thoſe parts. Which ſeems to argue, that in the ſaline and earthy, *i. e.* the fix'd Particles of a Vegetable, that has been diſſipated and deſtroyed by the violence of the fire, there may remain a Plaſtick Power inabling them to contrive diſpoſed Matter, ſo as to reproduce ſuch a Body as was formerly deſtroy-

ſtroyed. But to this Plaſtick Power, reſiding in any portion of the deſtroyed Body itſelf, it will not perhaps be neceſſary to have recourſe; ſince an External and Omnipotent Agent can without it perform all that I need contend for: As I think I might gather from that other expreſſion of Holy Scripture, that I meet with in the ſecond Chapter of *Geneſis*, where 'tis ſaid, *That the Lord God cauſed a deep ſleep to fall upon* Adam, *and he ſlept; and he took one of his Ribs, and cloſed up the fleſh inſtead thereof. And the Rib which the Lord God had taken from Man, made he a Woman, and brought her unto the Man, Ver.* 21, 22. For, ſince it cannot be pretended, that either the whole or any conſiderable portion of *Eve*'s Body was taken out of *Adams*, which was deprived but of a Rib: And ſince it cannot be probably affirm'd, that this Rib had any Spermatick Faculty, both becauſe the Text aſſigns the Formation of the Woman to God, and becauſe the Seminal Principles in Animals requires the commixture of Male and Female, the latter of which the Text ſuppoſes not to have been then made; Why may I not conclude, That, if it pleaſe God by his

his immediate Operation to take a Portion of the Matter of a Humane Body, and add to it a far greater quantity, either of newly created, or of pre-existent, Matter; the new Body so framed may, congruously enough to Scripture-expressions, be reputed to be made of the former Body. And accordingly *Adam* (*Ver.* 23.) gives the reason why he called his Wife *Isha*, which our Translation renders, *Woman*; because she was taken out of *Ish*, which in our Version is render'd, *Man*.

The other Text that I consider to my present purpose, is the mystical *Resurrection* describ'd in *Ezekiel*'s Vision, where all, that remain of the dead Men that were to rise up an Army of living Men, was a Valley full of dry Bones, which being by the Divine Power approach'd to one another, and made to join together in a convenient manner, were afterwards by the supernatural Apposition of either newly created, or extrinsecally supplied, Matter, furnish'd with Sinews, (by which I suppose is meant not only Nerves, but Vessels, Tendons, Ligaments, &c.) and Flesh cover'd with skins; and last of all a vivifying

Ezek. 37. Ver. 7, 8.

vivifying ſpirit was convey'd into them that made them ſtand upon their feet alive, an exceeding great Army. Whence I gather, that 'tis not unconſonant to the expreſſions of Scripture, to ſay, that a Portion of the Matter of a dead Body, being united with a far greater Portion of Matter furniſh'd from without by God himſelf, and completed into a Humane Body, may be reputed the *ſame* Man that was dead before. Which may appear both by the tenor of the Viſion, and particularly from the expreſſion ſet down in the 10*th* verſe, where God calling for the enlivening Spirit, names the completed, but not yet revived, Bodies, *Theſe ſlain*, as if he now counted them the ſame, that had formerly been *kill'd*.

Ver. 9, 10.

Theſe preliminary Conſiderations being thus laid down, we may now proceed to examine more cloſely thoſe difficulties, which are ſaid to demonſtrate the *Impoſſibility* of the *Reſurrection*; the ſubſtance of which difficulties may be compriz'd in this Objection.

When a man is once really dead, divers of the parts of his Body will, according to the courſe of Nature, reſolve themſelves into multitudes of ſteams that

that wander to and fro in the Air; and the remaining parts, that are either liquid or ſoft, undergo ſo great a corruption and change, that 'tis not poſſible, ſo many ſcatter'd parts ſhould be again brought together, and reunited after the ſame manner wherein they exiſted in a humane Body, whil'ſt it was yet alive. And much more impoſſible 'tis to effect this Reunion, if the Body have been, as it often happens, devoured by wild Beaſts or Fiſhes; ſince in this caſe, though the ſcatter'd Particles of the *Cadaver* might be recover'd as Particles of Matter, yet having already paſt into the ſubſtance of other Animals, they are quite tranſmuted, as being informed by the new form of the Beaſt or Fiſh that devoured them, and of which they now make a Subſtantial part.

And yet far more impoſſible will this Redintegration be, if we put the caſe, that the dead Body be devoured by *Cannibals*; for then the ſame Fleſh belonging ſucceſſively to two differing perſons, 'tis impoſſible that both ſhould have it reſtored to them at once, or that any footſteps ſhould remain of the Relation it had to the firſt Poſſeſſor.

In anſwer to this (indeed weighty) Ob-

Objection, I have ſeveral things to offer.

And *firſt*, I conſider, that a Humane Body is not as a Statue of Braſs or Marble, that may continue; as to ſenſe, whole ages in a permanent ſtate; but is in a perpetual flux or changing condition, ſince it grows in all its Parts, and all its Dimenſions, from a *Corpuſculum*, no bigger than an Inſect, to the full ſtature of Man; which in many perſons, that are tall and fat, may amount to a vaſt bulk, which could not happen but by a conſtant appoſition and aſſimilation of new Parts to the primitive ones of the little *Embryo*; and ſince Men, as other Animals, grow but to a certain pitch, and till a certain age (unleſs perhaps it be the Crocodile, which ſome affirm to grow always till death,) and therefore muſt diſcharge a great part of what they eat and drink by inſenſible tranſpiration, which *Sanctorius*'s Statical Experiments, as well as mine, aſſure me to be ſcarce credibly great, as to Men and ſome other Animals, both hot and cold; it will follow, that in no very great compaſs of time, a great part of the ſubſtance of a Humane Body muſt be changed: And yet 'tis conſiderable, that the

Bones

are of a ſtable and laſting Texture, as I found not only by ſome Chymical Tryals, but by the Sculls and Bones of men, whom Hiſtory records to have been kill'd an exeeding long time ago, of which Note we may hereafter make uſe.

Secondly, I conſider, that there is no determinate Bulk or Size that is neceſſary to make a humane Body paſs for the ſame, and that a very ſmall portion of Matter will ſome times ſerve the turn; as an *Embryo*, for inſtance, in the Womb, a new born Babe, a Man at his full ſtature, and a decrepit Man of perhaps an hundred years old, notwithſtanding the vaſt difference of their ſizes, are ſtill reputed to be the ſame perſon; as is evident by the cuſtom of Crowning Kings and Emperors in the Mothers belly, and by putting Murderers *&c* to death in their old age for Crimes committed in their youth; and if a very tall and unweildy fat Man ſhould, as it ſometimes happens, be reduced by a Conſumption to a Sceleton, as they ſpeak, yet none would deny, that this waſted Man were the ſame with him that had once ſo enormouſly big a Body.

I conſider alſo, that a Body may either conſiſt of, or abound with, ſuch Corpuſcles, as may be variouſly aſſociated with thoſe of other Bodies, and exceedingly diſguiſed with thoſe Mixtures, and yet retain their own Nature; of this we have divers inſtances in Metalline Bodies: Thus *Gold*, for example, when diſſolved in *Aqua Regis*, paſſes for a Liquor, and when dexterouſly coagulated, it appears a Salt or Vitriol: By another operation, I have taken pleaſure to make it part of the Fuel of a Flame: Being dexterouſly conjoined to another Mineral, it may be reduced to Glaſs: Being well precipitated with *Mercury*, it makes a glorious tranſparent Powder: Being precipitated with Spirit of Urine, or Oyl of Tartar *per deliquium*, it makes a fulminating *Calx* that goes off very eaſily, yet is far ſtronger than Gun-powder: Being precipitated with a certain other *Alkali*, the Fire turns it to a fixt and purple *Calx*. And yet in ſpight of all theſe and divers other diſguiſes, the *Gold* retains its Nature; as may be evinced by Chymical operations, eſpecially by Reductions. *Mercury* alſo is a greater *Proteus* than Gold, ſometimes putting on the

the form of a Vapor; ſometimes appearing in that of an almoſt inſipid water; ſometimes aſſuming in that condition the form of a red Pouder; ſometimes that of a white one, and of a yellow one, or of a Chryſtalline Salt, of a Malleable Metal; of what not? And yet all theſe are various dreſſes of the ſame Quickſilver, which a skilful Artiſt may eaſily make it put off, and re-appear in its native ſhape.

And though it be true, that inſtances of the permanence of Corpuſcles, that paſs under ſucceſſive diſguiſes, may be much eaſier found among Metals and Minerals, than Vegetables and Animals; yet there are ſome to be met with among theſe: For, not to mention *Hippocrates* his affirmation about purging a Child with the Milk of an Animal that had taken *Elaterium*, (if I miſremember not the Drugg,) not to mention this, I ſay; I remember, that when I once paſſed a Spring in *Savoy*, I obſerved, that all the Butter that was made in ſome places, taſted ſo rank of a certain weed, that at that time of the year abounds there in the Fields, that it made ſtrangers much nauſeate the Butter, which otherwiſe was very good. If it be con-

ſider'd, how many, if I may ſo call them, Elaborate Alterations the rank Corpuſcles of this weed muſt have undergone in the various digeſtions of the Cows Stomach, Heart, Breaſts, *&c.* and that afterward two Separations at leaſt were ſuperadded, the one of the Cream from the reſt of the Milk, and the other of the unctuous parts of the Cream from the *Serum* or Butter-milk; it will ſcarce be deny'd, but that vegetable Corpuſcles may by aſſociation paſs through divers diſguiſes, without loſing their Nature; eſpecially conſidering, that the eſſential Attributes of ſuch Corpuſcles may remain undeſtroyed, though no ſenſible quality ſurvive to make proof of it; as in our newly mentioned Example the offenſive Taſte did. And beſides what we commonly obſerve on the Sea-coaſt, of the Fiſhy taſte of thoſe Sea-birds, that feed onely upon Sea-fiſh, I have purpoſely enquired of an obſerving Man that lived upon a part of the *Iriſh* Coaſt, where the Cuſtom is to fatten their Hogs with a Shell-fiſh, which that place very much abounds with, about the taſte of their Pork: To which he anſwered me, that the Fleſh had ſo ſtrong and rank a taſte

of

of the Fiſh, that ſtrangers could not endure to eat it. There is a certain fruit in *America*, very well known to our Engliſh Planters, which many of them call the *Prickle-Peare*, whoſe very red juyce being eaten with the pulp of the fruit, whereof it is a part, doth ſo well make its way through the divers ſtrainers and digeſtions of the Body, that it makes the Urine red enough to perſuade thoſe that are unacquainted with this property, that they piſs Blood; as I have been ſeveral times aſſured by unſuſpected Eye-witneſſes. But more odd is that which is related by a Learned Man, that ſpent ſeveral years upon the Dutch and Engliſh Plantations in the *Charibe Iſlands*, who ſpeaking of a Fruit, (which I remember I have ſeen, but had not the liberty to make tryal of it,) called *Janipa*, or *Junipa*, growing in ſeveral of thoſe Iſlands, he tells us, among other things, that *au temps*, &c. which is at the ſeaſon when this Fruit falls from the Tree, the Hogs that feed on it, have both their Fleſh and Fat of a violet colour, as Experience witneſſeth, (which colour is the ſame that the juyce dyes;) and the like happens to the Fleſh of Parrots and other Birds

that feed upon it. I ſhall by and by give you an inſtance of a Vegetable ſubſtance, which, though torn in pieces by very corroſive Liquors, and ſo diſguiſed as to leave no ſuſpition of what it was, does thereby not only not loſe its Nature, but is in an immediate capacity of re-appearing cloathed even with the ſenſible qualities of it, as colour, taſte and ſmell.

Having thus ſhewn, that the Particles of a Body may retain their Nature under various diſguiſes, I now proceed to add, that they may be ſtript of thoſe diſguiſes, or, to ſpeak without a Metaphor, be extricated from thoſe Compoſitions wherein they are diſguiſed, and that ſometimes by ſuch ways as thoſe that are ſtrangers to the nicer operations of Nature, would never have thought upon, nor will not perhaps judge probable when propos'd. 'Tis not unknown to expert Chymiſts, that, in deſpight of all the various ſhapes, which that *Proteus*, *Mercury*, may be made to appear in, as of a Chriſtalline Sublimate, a red Precipitate, a yellow Turbith, a Vapor, a clear Water, a Cinnaber, *&c*; a skilful method of Reduction will quickly free it from all that made

made it impoſe upon our ſenſes, and reappear in the form of plain running *Mercury*. And though *Vitrification* be looked upon by Chymiſts as the ultimate action of the Fire, and powerfulleſt way of making inſeparable conjunctions of Bodies; yet even out of glaſs of Lead, for inſtance, (made of Sand, and the aſhes of a Metal,) though the Tranſmutation ſeems ſo great, that the dark and flexible Metal is turned into a very tranſparent and brittle maſs; yet even from this have we recover'd opacous and malleable Lead. And though there be ſeveral ways, beſides Precipitations, of divorcing ſubſtances that ſeem very ſtrictly, if not unſeparably, united; (which though I may perhaps have practiſed, it is not now convenient I ſhould diſcourſe of;) yet by Precipitation alone, if a Man have the skill to chooſe proper Precipitants, ſeveral Separations may not only be made, but be eaſily and throughly made that every one would not think of: For, 'tis not neceſſary, that in all Precipitations, as is obſerved in moſt of the vulgar ones, the precipitant Body ſhould indeed make a Separation of the diſſolved Body from the maſs or bulk of that Liquor

or other Adjunct, whereto 'twas before united, but ſhould not be able to perform this without aſſociating its own Corpuſcles with thoſe of the Body it ſhould reſcue, and ſo make in ſome ſenſe a new and further Compoſition. For, that ſome Bodies may precipitate others without uniting themſelves with them, is eaſily proved by the Experiment of Refiners, ſeparating Silver from Copper; for, the Mixture being diſſolved in *Aqua Fortis*, if the Solution be afterward diluted by adding fifteen or twenty times as much common water, and you put into this Liquor a Copper-plate, you ſhall quickly ſee the Silver begin to adhere to the Plate, not in the form of a *Calx*, as when Gold is precipitated to make *Aurum fulminans*, or Tin-glaſs to make a fine white Powder for a *Fucus*; but in the form of a ſhining Metalline ſubſtance that needs no farther reduction to be employed as good Silver. And by a proper Precipitant, I remember, I have alſo in a trice (perhaps in a minute of an hour) reduced a pretty quantity of well diſguiſed *Mercury* into running Quickſilver. And if one can well appropriate the Precipitants to the Bodies they are to recover,

ver, very ſlight and unpromiſing Agents may perform great matters in a ſhort time; as you may gueſs by the Experiment I lately promiſed you: Which is this, that, if you take a piece of *Camphire*, and let it lie awhile upon Oyl of *Vitriol*, ſhaking them now and then, it will be ſo corroded by the Oyl, as totally to diſappear therein without retaining ſo much as its ſmell, or any manifeſt quality, whereby one may ſuſpect there is *Camphire* in that Mixture; and yet, that a Vegetable ſubſtance, thus ſwallowed up, and changed by one of the moſt fretting and deſtroying ſubſtances that is yet known in the world, ſhould not only retain the eſſential qualities of its Nature, but be reſtorable to its obvious and ſenſible ones, in a minute, and that by ſo unpromiſing a *medium* as common water, you will readily grant, if you pour the diſſolved *Camphire* into a large proportion of that Liquor, to whoſe upper parts it will immediately emerge white, brittle, ſtrong-ſcented, and inflameable *Camphire*, as before.

One main Conſideration I muſt add to the foregoing ones, namely, that Body and Body being but a parcel,

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and a parcel of univerſal Matter Mechanically different; either parcel may ſucceſſively put on forms in a way of Circulation, if I may ſo ſpeak, till it return to the form whence the reckoning was begun, having only its Mechanical affections alter'd.

That all Bodies agree in one common Matter, the *Schools* themſelves teach, making what they call the *Materia Prima* to be the common *Baſis* of them all, and their ſpecifick differences to ſpring from their particular forms: And ſince the true Notion of Body conſiſts either alone in its Extenſion, or in that, and Impenetrability together it will follow, that the differences, which make the varieties of Bodies we ſee, muſt not proceed from the Nature of Matter, of which as ſuch we have but one uniform Conception; but from certain Attributes, ſuch as *Motion*, *Size*, *Poſition*, &c. that we are wont to call Mechanical Affections. To this 'twill be congruous, that a determinate portion of Matter being given, if we ſuppoſe that an intelligent and otherwiſe duly qualified Agent do watch this portion of Matter in its whole progreſs, through the various forms it is made to put

put on, till it come to the end of its courſe or ſeries of changes; if, I ſay, we ſuppoſe this, and withal, that this intelligent Agent lay hold of this portion of Matter cloath'd in its ultimate form, and extricating it from any other parcels of Matter wherewith it may be mingled, make it exchange its laſt Mechanical Affections for thoſe which it had when the Agent firſt began to watch it; in ſuch caſe, I ſay, this portion of Matter, how many changes and diſguiſes ſoever it may have undergone in the mean time, will return to be what it was; and if it were before part of another Body to be reproduced, it will become capable of having the ſame Relation to it that formerly it had.

To explain my meaning by a groſs Example; ſuppoſe, a Man cut a large Globe or Sphere of ſoft-Wax in two equal Parts or Hemiſpheres, and of the one make Cones, Cylinders, Rings, Screws, *&c.* and kneading the other with Dough, make an appearance of Pie-cruſt, Cakes, Vermicelli, (as the *Italians* call Paſte ſqueezed through a perforated Plate into the form of little Worms,) Wafers, Biskets, *&c.* 'tis plain, that a Man may by diſſolution,

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and other ways, ſeparate the Wax from the Dough or Paſte, and reduce it in a Mould to the ſelf-ſame Hemiſphere of Wax it was before, and ſo he may deſtroy all that made the other part of the Wax paſs for ſeveral Bodies, as Cones, or Cylinders, or Rings, *&c.* and may reduce it in a Mould to one diſtinct Semi-globe, fit to be reconjoined to the other, and ſo to recompoſe ſuch a Sphere of Wax as they conſtituted, before the Biſection was made. And to give you an Example to the ſame purpoſe in a caſe that ſeems much more difficult; if you look upon Precipitate, carefully made *per ſe*, you would think, that Art has made a Body extreamly different from the common *Mercury*; this being conſiſtent like a Powder, very red in colour, and purgative, and for the moſt part vomitive in operation, though you give but four or five grains of it, and yet if you but preſs this Pouder with a due heat, by putting the component Particles into a new and fit motion, you may reunite them together ſo as to re-obtain or re-produce the ſame running *Mercury* you had, before the Precipitate *per ſe* was made of it.

Here

Here I muſt beg your leave to recommend more fully to your thoughts, that which ſoon after the beginning of this Diſcourſe, I did but (purpoſely) touch upon, and invite you to conſider with me, that the Chriſtian Doctrine doth not aſcribe the *Reſurrection* to *Nature*, or any created Agent, but to the peculiar and immediate operation of *God*, who has declar'd, that before the very laſt judgment, he will raiſe the dead. Wherefore, when I lately mentioned ſome Chymical ways of recovering Bodies from their various diſguiſes, I was far from any deſire it ſhould be imagined, that ſuch ways were the only or the beſt that can poſſibly be employed to ſuch an end. For, as the generality of Men, without excepting Philoſophers themſelves, would not have believed or thought, that, by eaſie Chymical ways, Bodies that are reputed to have paſs'd into a quite other nature, ſhould be reduc'd or reſtor'd to their former condition; ſo, till Chymiſtry and other parts of true Natural Philoſophy be more throughly underſtood and farther promoted, 'tis probable, that we can ſcarce now imagine, what Expedients to reproduce Bodies a further diſcovery of the

the Myſteries of Art and Nature, may lead us Mortals to. And much leſs can our dim and narrow knowledge determine, what means, even *Phyſical* ones, the moſt wiſe Author of Nature, and abſolute Governor of the World is able to employ to bring the *Reſurrection* to paſs, ſince 'tis a part of the imperfection of inferior Natures to have but an imperfect apprehenſion of the powers of one that is incomparably ſuperior to them. And even among us, a *Child*, though indowed with a reaſonable Soul, cannot conceive, how a *Geometrician* can meaſure inacceſſible heights and diſtances, and much leſs how a Coſmographer can determine the whole compaſs of the Earth and Sea, or an Aſtronomer inveſtigate how far 'tis from hence to the Moon, and tell many years before, what day and hour, and to what degree, ſhe will be eclipſed. And indeed in the *Indies*, not only Children, but rational illiterate Men, could not perceive, how 'twas poſſible for the *Europeans* to converſe with one another by the help of a piece of Paper, at an hundred Miles diſtance, and in a Moment produce Thunder and Lightning, and kill Men a great way off, as they

they ſaw Gunners and Muſqueteers do, and much leſs foretell an Eclipſe of the Moon, as *Columbus* did to his great advantage; which things made the *Indians*, even the chiefeſt of them, look upon the *Spaniards* as perſons of a more than *humane* Nature. Now among thoſe that have a true Notion of a Deity, which is a Being both omnipotent and omniſcient; That he can do all, and more than all, that is poſſible to be performed by any way of diſpoſing of Matter and Motion, is a Truth, that will be readily acknowledged, ſince he was able at firſt to produce the world, and contrive ſome part of the univerſal Matter of it into the Bodies of the firſt Man and Woman. And that his power extends to the Re-union of a Soul and Body that have been ſeparated by Death, we may learn from the Experiments God has been pleaſed to give of it both in the Old Teſtament and the New, eſpecially in the raiſing again to life *Lazarus* and *Chriſt*; of the latter of which particularly we have Proofs cogent enough to ſatisfie any unprejudiced Perſon, that deſires but competent Arguments to convince him. And that the miraculous Power of God will be,

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as well as his Veracity is, engaged in raiſing up the Dead, and may ſuffice if it be ſo, we may not difficultly gather from that excellent Admonition of our Saviour to the *Sadducees*, where he tells them, (as I elſewhere noted) that the two Cauſes of their Errors are, their not knowing the *Scriptures* wherein God hath declared he *will* raiſe the Dead, nor the *Power of God*, by which he *is able* to effect it. But the engagement of Gods Omnipotence is alſo in that place clearly intimated by St. *Paul*, *Act.* 26. 8. where he asks King *Agrippa* and his other Auditors, why they ſhould think it a thing not to be believed (ἄπιστον) that GOD ſhould raiſe the Dead. And the ſame Truth is yet more fully expreſt by the ſame Apoſtle, where ſpeaking of Chriſt returning in the Glory and Power of his Father to judge all Mankind, after he has ſaid, that this divine Judge ſhall transform or transfigure (μετασχηματίζειν) *our vile Bodies* (ſpeaking of his own, and thoſe of other Saints,) to ſubjoin the Account on which this ſhall be done, he adds, *that 'twill be according to the powerful working* (ἐνέργειαν) *whereby he is able even to ſubdue all things to himſelf*, Phil. 3. 21.

And

And now 'twill be ſeaſonable to apply what has been deliver'd in the whole paſt Diſcourſe to our preſent purpoſe.

Since then a Humane Body is not ſo confin'd to a determinate Bulk, but that the ſame Soul being united to a portion of duly organized Matter, is ſaid to conſtitute the ſame Man, notwithſtanding the vaſt differences of bigneſs that there may be at ſeveral times between the portions of Matter whereto the Humane Soul is united:

Since a conſiderable part of the Humane Body conſiſts of Bones which are Bodies of a very determinate Nature, and not apt to be deſtroyed by the operation either of Earth or Fire:

Since of the leſs ſtable, and eſpecially the fluid parts of a Humane Body there is a far greater expence made by inſenſible Tranſpiration than even Philoſophers would imagine:

Since the ſmall Particles of a reſolved Body may retain their own Nature under various alterations and diſguiſes, of which 'tis poſſible they may be afterwards ſtript:

Since, without making a Humane Body ceaſe to be the ſame, it may be repaired and augmented by the adaptation of

congruouſly diſpoſed Matter to that which pre-exiſted in it:

Since, I ſay, theſe things are ſo, why ſhould it be impoſſible, that a moſt intelligent Agent, whoſe Omnipotency extends to all that is not truly contradictory to the nature of things, or to his own, ſhould be able ſo to order and watch the Particles of a Humane Body, as that *partly* of thoſe that remain in the Bones, and *partly* of thoſe that copiouſly flie away by inſenſible Tranſpiration, and *partly* of thoſe that are otherwiſe diſpoſed of upon their reſolution, a competent number may be preſerved or retrieved; ſo that ſtripping them of their diſguiſes, or extricating them from other parts of Matter, to which they may happen to be conjoined, he may reunite them betwixt themſelves, and, if need be, with particles of Matter fit to be contexed with them, and thereby reſtore or reproduce a Body, which, being united with the former Soul, may, in a ſenſe conſonant to the expreſſions of Scripture, recompoſe the ſame Man, whoſe Soul and Body were formerly disjoined by Death.

What has been hitherto diſcours'd, ſuppoſes the Doctrine of the *Reſurrecti-*

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on to be taken in a more ſtrict and literal ſenſe, becauſe I would ſhew, that even according to that, the difficulties of anſwering what is mentioned againſt the poſſibility of it are not inſuperable; though I am not ignorant, that it would much facilitate the defence and explication of ſo abſtruſe a thing, if their opinion be admitted, that allow themſelves a greater latitude in expounding the Article of the *Reſurrection*, as if the ſubſtance of it were: That, in regard the *Humane Soul* is the form of Man, ſo that whatever duly organized portion of Matter 'tis united to, it therewith conſtitutes the ſame Man, the import of the *Reſurrection* is fulfilled in this, that after Death there ſhall be another ſtate, wherein the Soul ſhall no longer perſevere in its ſeparate condition, or, as it were, Widowhood, but ſhall be again united not to an etherial or the like fluid Matter, but to ſuch a ſubſtance as may, with tolerable propriety of ſpeech, notwithſtanding its differences from our *houſes of Clay* (as the Scripture ſpeaks) be call'd a Humane Body. Job 4. 19.

They that aſſent to what has been hitherto diſcours'd of the *Poſſibility* of

the *Reſurrection* of the ſame Bodies, will, I preſume, be much more eaſi y induc'd to admit the Poſſibility of the Qualifications the Chriſtian Religion aſcribes to the *glorified* Bodies of the raiſed Saints. For, ſuppoſing the Truth of the Hiſtory of the Scriptures, we may obſerve, that the Power of God has already extended itſelf to the performance of ſuch things as import as much as we need infer, ſometimes by ſuſpending the natural actings of Bodies upon one another, and ſometimes by endowing humane and other Bodies with preternatural Qualities. And indeed Lightneſs, or rather Agility, indifferent to Gravity and Levity, Incorruption, Tranſparency and Opacity, Figure, Colour, *&c.* being but Mechanical affections of Matter, it cannot be incredible, that the moſt free and powerful Author of thoſe Laws of Nature, according to which all the *Phænomena* of Qualities are regulated, may (as he thinks fit) introduce, eſtabliſh, or change them in any aſſign'd portion of Matter, and conſequently in that whereof a Humane Body conſiſts. Thus, though Iron be a Body above eight times heavier, bulk for bulk, than Water, yet, in the caſe of *Eliſha*'s helve,

its native Gravity was render'd ineffectual, and it emerg'd from the bottom to the top of the water: And the gravitation of St. *Peters* Body was ſuſpended, whilſt his Maſter commanded him, and by that command enabled, him to come to him walking on the Sea. Thus the Operation of the activeſt Body in Nature, *Flame*, was ſuſpended in *Nebuchadnezzar*'s fiery Furnace, whilſt *Daniels* three Companions walked unharm'd in thoſe Flames, that in a trice conſum'd the kindlers of them. Thus did the *Iſraelites Manna*, which was of ſo periſhable a Nature, that it would corrupt in little above a day, when gather'd in any day of the Week but that which preceded the Sabbath, keep good twice as long, and when laid up before the Ark for a Memorial, would laſt whole Ages uncorrupted. And to add a Proof, that comes more directly home to our purpoſe, the Body of our Saviour after his Reſurrection, though it retained the very impreſſions, that the Nails of the Croſs had made in his hands and feet, and the wound, that the Spear had made in his ſide, and was ſtill call'd in the Scripture his Body, as indeed it was, and more ſo, than, according to our paſt

 diſcourſe,

diſcourſe, it is neceſſary that every Body ſhould be that is rejoin'd to the Soul in the Reſurrection: And yet this glorified Body had the ſame Qualifications, that are promiſed to the Saints in their ſtate of Glory; St. *Paul* informing us, *that our vile Bodies ſhall be transform'd into the likeneſs of* his *glorious Body*, which the Hiſtory of the Goſpel aſſures us was endow'd with far nobler Qualities than before its Death. And whereas the Apoſtle adds, as we formerly noted, that this great change of Schematiſm in the Saints Bodies will be effected by the *irreſiſtible Power of Chriſt*, we ſhall not much ſcruple at the admiſſion of ſuch an effect from ſuch an Agent, if we conſider how much the bare ſlight Mechanical alteration of the Texture of a Body may change its ſenſible Qualities for the better. For without any viſible additament, I have ſeveral times chang'd dark and opacous Lead into finely colour'd tranſparent and ſpecifically lighter glaſs. And there is another inſtance, which, though becauſe of its obviouſneſs 'tis leſs heeded, is yet more conſiderable: For who will diſtruſt, what advantageous changes ſuch an Agent as God can work by changing the Texture of a portion

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tion of Matter, if he but obſerve, what happens meerly upon the account of ſuch a Mechanical change in the lighting of a Candle that is newly blown out by the applying another to the aſcending ſmoke. For in the twinkling of an Eye, an opacous, dark, languid and ſtinking ſmoke loſes all its ſtink, and is changed into a moſt active penetrant and ſhining Body.

FINIS.